# UNITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

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## EDITORIAL.

J. LL. J.

Culture does for religion, highest service, when it shows that the Tides of God flow in the same channel as the Currents of Human Thoughts.

The soul is not reared as a building, stone placed upon stone, shaped by external hands, but as the oak is reared, by the internal processes, absorption, appropriation, and assimilation.

We fear our genial neighbor, *The Alliance*, forgets the solemn Law of Unity which will be vindicated in business interests, as well as elsewhere, when it sets Sentiment and Philanthropy aside for a moment, that it may chuckle over the possible business prosperity which might come to the United States from a war between Greece and Turkey.

### EXCOMMUNICATIONS.

The reluctance of religious denominations to excommunicate ministers is growing more and more apparent. Rev. Geo. A. Lockwood was recently installed pastor of a Congregational society in Maine, on a second vote, although he was not clear about "conscious torture on the part of the wicked forever." Dr. Thomas remains a quiet member of the Methodist church, although his dissent from some of the cardinal teachings of that church has been an open secret for several years. W. Robertson Smith, the author of various rationalistic articles on Bible topics in the last edition of the *Encyclopedia Britannica*, after a year's suspension and an elaborate trial, has recently been restored to full membership, if not to the confidence of the Presbyterian Church of Scotland. Even the notorious Kalloch has been sustained by a Baptist Association in California; and when, as in the case of Rev. J. Wassail, of Nora, Ill., one is dropped after years of patient sufferance, public sentiment is prompt to express itself against the excommunication. While this shows a hopeful tendency away from dogmatic tests, yet we can but have serious apprehensions lest it also indicates some loss of intellectual integrity. If, as Thomas K. Beecher says, "the creeds of the orthodox churches are dead and buried," then those who are bold enough to say so deserve something more than sufferance at the hands of ecclesiastical organizations. But if they still stand for vital truths to an unnumbered legion of devout souls, as we believe they do, it becomes the sacred duty of those who do revere them to guard their honor and preserve the purity of the communion they represent. It behalf of intellectual clearness, we extend our sympathy and fellowship to the honest minorities who, at the risk of being branded as bigots, are trying to preserve the vitality of these venerable and sacred symbols of faith—the creeds of Christendom.

### WOMEN IN THE LIBERAL MINISTRY.

The ordination of Miss Safford to the Liberal ministry, at Humboldt, Iowa, and the prompt way in which that missionary post, in connection with one at Algona, thirty miles distant, arranged for her retention as a laborer among them, suggests the query, are there not other earnest, intelligent young women, modest in their estimation of their own talent, with keen appreciation of the value of the Liberal Gospel, who might be willing to come out from their obscurity in public school-houses or elsewhere, and help do this missionary work? The ministry, as a profession into which woman may enter and receive the prompt recognition and commanding salary which men receive, is yet but a partially opened door. But the ministry, as a mission where, by devotion and sacrifice, with small beginnings, and at first with small pay, a great work may be begun, a noble growth be secured, and humanity brought nearer to the truth, already offers tempting attractions to young women of the right mettle. The great deficiency in the Liberal missionary work of the West is a class of workers who can or will invest superior talents for inferior pay. Far be it from us to suggest that this cause should call for any more disinterestedness at the hands of woman than of man. Perhaps woman is already too prone to self-sacrifice; certainly we believe that like work deserves like wages, irrespective of sex; yet it is

true that in this work young women have less to lose and more to hope for than young men, in a monetary way. We despair of living to see the day when the brightest and best young men of our college classes will look to the pulpit again as they used to of yore; but the time will surely come again, for the ministry of thought and morals, in the long run, is, in the nature of things, the pre-eminent calling. The inducements in the way of speedier returns and larger profits, and the promise at least of greater independence in other directions, will win them. But we do hope to see the day when the clear-headed young women whose papers make such favorable impressions on graduation-day, will be largely drawn to this ministry. Six or eight hundred dollars a year is small inducement to a young man of talent; but, however disparaging it may be to our civilization, it is more than most young women of talent now receive; and when they are willing to enter the ministry through these small doors, begin as Miss Safford did by writing one sermon a fortnight and giving it on alternate Sundays, at school-houses ten or twelve miles apart, the larger work will be theirs also if they deserve it. To the young women as well as the young men a call for reapers comes. There are fields white for the harvest, waiting for the sickle of the one as well as of the other.

## THE POWER OF CONVICTION.

Not as a convenience, a safeguard, but as a conviction, does religion disclose to us its mighty power. Out of the core of religious conviction have come the mightiest facts of human history. Greater than climate, state-craft, or gold, has been the power of religious conviction in directing, changing, and moulding human institutions. And this power seems strangely independent of the matter or form of the conviction. Judging from his rewards, it would seem as if God cared not so much what man believes, only so he believes—not conviction about this or that, but conviction has saved the world. It matters not whether it be the wild dream of the Adventist, the disintegrating fanaticism of the Mormon, or some narrow scheme of a reformer, that would have humanity walk into the kingdom on some Mohammedan sword-edge of a vegetarian diet, a dress-reform, or a fiat currency. As long as these settle into the soul as a profound conviction, stirring it from center to circumference, the miracle of Siloam is repeated. Whenever the Angel of Conviction troubles the pool, it is at that moment changed into healing water. This explains the fact which every thoughtful person must have noticed, that oftentimes creeds altogether unlovely produce lives of great loveliness. So great is the Power of Conviction, that when the besotted devotee kneels before his crucifix, the miracle of transfiguration is wrought again upon this sodden clay, and the face shines with a heavenly radiance. Conviction comes from a root akin to conquest. It has a martial spirit in it. It is the overpowering element in our lives, that which will not be subdued or turned aside. Rich is the soul that is persuaded. Herein lies the root of the suspicion which UNITY indulges in of the valueless quality of theological controversy or disputations about words. Better a profound conviction in a half truth, than a cold obeisance to the entire truth. A foolish devotee is worth more to himself and to humanity than a wise cynic,—one who visits with a sneer of indifference the decisions of his own intellect. God seems to have more use for an earnest fool than a sleepy philosopher. Better a convinced and a convincing Catholic than a doubtful and a doubting Unitarian. Give us the earnest Calvinist rather than a lukewarm Liberal, for it is the earnest man that enriches the future with the largest endowment. Puritan New England believed in the worthlessness of man and the hatefulness of God, but they believed it with such splendid sincerity that God seems to have accepted the will for the deed, and overruled this gospel of death and damnation, making it a gospel of life and salvation. This is the paradox of theology. It is possible to believe in the depravity of man so earnestly that the nobility of man will be demonstrated in the believer. Conviction and not his awful doctrine made Jonathan Edwards the power for good he was. Every form of Christian or non-Christian faith held as a burning conviction in the heart of man, has saved souls from sin. Insincerity is the unpardonable sin, if such there be. Indifference is the most alarming heresy, and the purposeless man is the infidel. A lazy soul is far gone into atheism.

## ANTIOCH COLLEGE.

What we said in our last number concerning the future of Antioch, we put in the *subjunctive* mood. If half of what Prof. Swing says in his article on "Geographical Christianity" in the last *Alliance*, be true, we wish to change our phrase and put it in the *emphatic indicative*. Antioch *must live*. Because the professor thinks it ought to abandon that country to its native air of orthodoxy. He says:

"It is just as natural for Southern Ohio to be orthodox in religion as it is for it to have beech trees or limestone water. This region of country received an early impulse toward the Presbyterian and Methodist religions, and just as the twig

was bent the tree is now inclined, and all churches are of the miraculous and literal school. Here the preachers are all "called," and here the young people are converted in midwinter, and here, too, our earth is known to have been made six thousand years ago, out of nothing, in the space of six days, and all very good.

In moving about here and there, in carriage or buggy, among those beautiful hills, one will happen upon some little frame building with a few trees around it, where some man, or some man and his wife, attempted, years ago, to plant a Liberal church—a church which should reason a little about punishment, and inspiration, and the nature of Christ—but the fallen fence, the unhinged gate and glassless windows, tell us that the demand for such ideas is more geographical than spiritual, and that if one would teach any form of rationalism, he must go further north. * * * * It is thus against the power of early and stubborn custom a Unitarian or Universalist idea attempts to make way, and as a general rule, the liberal idea fails in its attempt. It often seems that such schools as Antioch College ought to abandon this part of the world, and permit it to live and die in its native air of orthodoxy. These old bottles are not good for any new wine."

To justify the above statement, the Professor gives the account of a visit to a Sunday School "in a real country, five miles away from any village," where a Bible-class teacher taught the first chapter of Genesis "exactly as one would treat the records of some matter that came to pass yesterday, in the presence of the whole audience. * * * * * In this Sunday School talk there was an entire absence of any doubt, and in place of any ignorance or doubt, there was a rich and peaceful familiarity with all the particulars." And to our great surprise it seemed to our genial Professor "that such ideas would do no harm so long as they could be well believed, and that it would not matter much if rationalism should long remain away from this part of Ohio. * * * * * Time will, of course, bring changes even to the religious sentiments of Southern Ohio, but they will come very slowly, and that is not a matter of great regret. Society does not find its happiness in religion as an intellectual system, and hence it will not harm men and women much should they believe that the earth is still, and that the sun makes a daily trip around it; not harm them if they are positive that a serpent talked to Eve. The blessedness of religion comes from its morals, its charity and its hope, and therefore if Christianity shall flourish as a sentiment, it may, without much injury, fall behind, as a compendium of scientific or historic facts." Has it come to this? Are facts of as little importance in the moral universe? and is Southern Ohio this stupid? Are the young lawyers, physicians, the earnest school teachers, and the eager pupils in the high schools and academies of Southern Ohio so indifferent to the living questions of the day as was our truth-seeking Professor at the time he penned this leader? Indeed, if we mistake not, the roots of the Professor's own heresy strike into this very Southern Ohio soil. We fear that the "air from ten thousand acres of green woods and green grass" was too much for him. We caution him against country rides if they affect him thus. At any rate *Unity* has hopes for Southern Ohio, and recommends Bros. Wendte, Gillman, Lusk, yes, and Antioch College, with their fellow-sympathizers, more numerous than we know of, to "hold the fort" at all hazards.

# Contributed Articles.

## UNITY CLUBS.

A REPORT PREPARED FOR THE WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY.

BY MISS M. E. BEALS.

Unity Clubs are daily growing in importance in our western churches, with just enough opposition, perhaps, to give rise to the question, "Are the Clubs a benefit?"—with so warm a support that the inquiry, "What shall we make of them?" ought surely to arouse some interest.

From the reports received, our Clubs seem to be of two distinct types; and though these types are blended in the formation of, probably, all these societies, still each must belong predominantly to one or the other. These two types are: (1), the Club for the individual culture or amusement of its members; (2), the Club for the improvement and aid of town or city enterprises, either by raising money for the support of different charities, or the introduction of new schemes of improvement for the city population at large.

### CINCINNATI CLUB—ONE TYPE.

The Cincinnati Club is a noble example of the last, the Janesville Club one of the most able representatives of the first. Can any one doubt the usefulness of such a Club organization as that at Cincinnati? Holding its private meetings very irregularly, it has not only raised over fifteen hundred dollars for the charities of the city, but has introduced, most successfully, a course of Sunday afternoon lectures in Pike's Opera House, where the average attendance was eleven hundred. During last winter twelve lectures were delivered:

George Jacob Holyoake, on "Co-operation."

Rev. W. R. Alger, "A Better Social Future."

Mrs. Livermore, "The Coming Man."

Hon. Wm. Parsons, two lectures: "Troy and Prof. Schliemann's Discoveries." (From a special visit to Greece and Troy.) "George Stephenson, the Father of Railways." (The experience of a long personal intimacy.)

Prof. E. S. Morse, "The Japanese, their Domestic Ways and Art." (With blackboard sketches.)

Besides lectures from Rev. Dudley Rhodes, Proctor, Wendell Phillips (on Wm. Lloyd Garrison), Rev. M. J. Savage, Prof. Orton.

The report says that similar courses have been delivered at Chicago, St. Louis and Milwaukee, with

great success. All religious and political subjects were excluded from the course. The lectures occurred at a time that would not interfere with the regular church services, and were put at an extremely low price,—fifteen cents for single lectures, or the course of eleven lectures for one dollar.

"These lectures," the report says, "have brought a number of bright people to Cincinnati,—they are very fully reported and discussed by all our newspapers,—they set people to reading, talking and thinking,—have bettered the observance of the Sunday,—and though at first opposed by the Evangelical churches, were at last tacitly approved by them and often openly praised." Of course, in a large city, like Cincinnati, talent could be obtained for these Sunday lectures that would not be available in smaller places, or even in places much farther west; still, would it not be possible, with the resources we could command, to introduce something similar in the smaller cities?

In all our western towns the non-church-goers are very numerous, especially among the young men. The places of harmful entertainment are ever open and on the alert to entice, by many new devices, all the idle and careless who are lounging away their Sundays. Might not such lectures be a counter-attraction to these places of resort, and perhaps even awaken an interest in some minds in better subjects of reading and thought than had ever been presented to them before? Whether we may hope to go and do likewise, or not, we must certainly applaud the Cincinnati Club for their good and successful work, and heartily acknowledge this kind of Club to be a very noble one.

### ANOTHER TYPE.

Let us now ask, Is the other type also noble and useful? No need to compare the two; the Clubs necessarily take one or the other character as their circumstances dictate. The people of large cities with full opportunities for culture, with overwhelming calls upon their time in all their different social circles, demand less help for individual education from the church; and less, I was going to say, of social life,—but this I do not believe. The word "circles" shows the very need, the heart of the difficulty. We do move in circles, and we ought not. A circle is said to be really a polygon of an infinite number of sides; would that it could break up into its infinite possibilities, and the sides, projecting out into angles, afford places of union to similar polygons, without the dreary interspaces necessarily left between adjoining circles! There is no wide bond of union between either social or geometric circles; if they touch at all, it is but at a single point, too small a space for sympathy to be acquired or insight obtained into new lives.

We need a broader human sympathy, a knowledge that our social circles are formed from arbitrary conditions of wealth or position; that many and many a soul, surrounded by unhappy circumstances through its early days, longs for more culture and greater refinement than it can get in the circle in which it finds itself placed through poverty, or misfortune, or birth. If we, in our more widely sweeping orbits, touch this poorer one for a moment at the point of tangency, we do not realize its needs, we do not *know* those souls, and on we sweep in our path, little thinking of the help we might have given, or else steeling our hearts against the thought. If there is an evil in society that needs remedying, and one that these very church Clubs can remedy more effectively than any other agency, it is this feeling of caste.

Here, in our Clubs, if anywhere, all classes in society meet, meet with a common interest for culture or amusement. If we only dance with each other, using our pleasure to help on others' good time, and making every one feel at ease in the common church-home, we may, as Mrs. Whitney said, even "glorify the German." Our narrow pews have too long been symbolical of church life: it is significant that their doors and bolts are disappearing, their backs and sides lowering; we begin to think over into the other pews, to realize the needs of the other lives, to look a little deeper below the outer covering, to see that human nature is always the same, that all need help of some kind; some, perhaps, only help in having new channels provided into which to pour their tenderness, sweetness and wisdom; but many more, intellectually asleep, need an awakening touch; many, morally asleep, a broader human sympathy; and many more, work-weary, need more frequent recreation. And our Clubs can do it all! Slowly, of course: no hope of seeing the order of things changed in a day, or a year, or five years, or a man's life-time; but it is a great good to have even started in the right direction.

Do we scorn our second type of Club, then, because its work is not more far-reaching? It stretches farther than we can see; it is a factor in a change of social order. We are proud of our Clubs; we do believe in them. And now let us consider how to arrange them to do the most good.

First, every one should be encouraged to work, to cast in his or her mite to the general fund of mutual helpfulness; each according to his natural bent, at first; afterwards, as any talent or power is awakened in other channels. Every one can do something, and most people more than they think. With just a little hearty honest sympathy for each other's small tryings, and a feeling that one shouldn't mind a little good-natured laughter at one's small failures, we may develop surprisingly. It is false pride that had rather keep silent than try to do one's best for fear that his best would fall below his neighbor's mark. We must not consider silence a mark of wisdom. George Eliot says: "Speech is often barren; but silence also does not necessarily brood over a full nest. Your still fowl, blinking at you without remark, may all the while be sitting on one addled nest-egg; and when it takes to cackling, will have nothing to announce but that addled delusion.' Better cackle while the one idea is fresh, at any rate; thereby the way may be made ready for another.

As regards special organization, reports vary. Ann Arbor, our University town, reports a Club almost exclusively given to amusement; the press-

ure of brain-work on so many of its members outside of the Club, and the free access of all its members to opportunities of culture, if desired, renders literary work more or less unnecessary. This Club has done a good work not only in entertaining its own members and a number of the University students, but it has, in its two winters' work, bought a fine piano and given money to several charities.

JANESVILLE CLUB. See page 209

The Janesville, one of our most flourishing Clubs, has all its meetings of a literary character. Its object, as stated by itself, is as follows: "The object of the Club is to encourage home-study; to direct the readings of the community into vital channels; to establish social fellowship around the lasting and cosmopolitan verities of Letters, Art, and Life: Character is the final word, and its building is the ultimate aim. The methods of the Club are informal and conversational. All parliamentary formalities are dispensed with. Written papers are introduced as an aid rather than as a substitute for conversation. The reading may be interrupted at any time."

This Club is organized into nine committees or sections: on "Current Events," "Current Literature," "Biography," "Literature," "Art," "Saturday Afternoons," "Magazines and Books," "Lectures," and "Dramatics." The Literary and Biographical sections unite in holding a meeting every two weeks. At the beginning of the year the titles of essays to be written, and of books from which selections are to be given, are printed with the name of the essayist or reader and the date of appearance, so that each person knows just what work is expected of him, and has time, if he wishes, to read on the subject of his essay. We can hardly praise this idea too highly, especially if the Club is to be a real earnest study-Club; a course of study might thus be undertaken by many of the members whose reading, otherwise, would often be much more desultory. The Literary section introduces different topics of study in the different years; one year studying the American Poets, the next the Lake Poets and their Literary Neighbors, besides a summer course of twelve Emerson studies; then Woman's Contribution to English Literature; and this year four of Shakespeare's Plays, and, in German Literature, a study of Goethe, Schiller, and Lessing.

The Biographical section gives a short sketch of some loyal life at each meeting,—"a hero, minor not in the quality of heroism but in the quantity of fame," says the report; such as Bernard Palissy, Josiah Wedgewood, Toussaint, Caroline Herschel, Mary Somerville.

The sections of Current Events and Current Literature, alternating with each other, occupy the first fifteen minutes of each literary evening; the "current events" being a brief *resume* of the principal items of interest in the newspapers for the month past; the "current literature" being brief reviews of new books. This introductory *resume* "has given to those attending a feeling of safety on these topics never before quite realized; it has proved a mutual assurance against loss, by ignorance, of important passing occurrences." Thus the Literary evening would consist, first, of reports, as just stated, of current events or literature; second, of a short biographical sketch and discussion of the same, and lastly the reading and discussion of the literary topic then in the course of study.

The "Saturday Afternoon" section holds a meeting every Saturday afternoon, consisting of lectures, readings, etc., attended by those ladies who cannot well attend the evening meetings. The Lecture and Dramatic sections undertake to provide entertainments occasionally, while the Art section arranges a series of about twelve meetings, gives an Art exhibition, and obtains portfolios of fine engravings and etchings. Its meetings occur at irregular intervals, as announced from time to time.

This Club means work; its aim is to incite its members to study. It is not in a University town nor in a large city where distractions are numerous; hence the opportunities it affords for study are more welcome. No one, after reading the report of this Club, could fail to see that it is doing a fine work, enlarging the possibilities of culture in its town, acting as a supplement of school work for its younger members, giving them a systematic course of reading instead of the erratic path they might have taken by themselves. Yet,—I miss the echo of hearty laughter in its reports. The earnest conversation and discussion of papers is very interesting and very good, but amusement of a lighter kind is good, too. We Americans are said to be a sad-faced nation, and a cheery, merry meeting with each other helps on wonderfully in checking morbidness; in resting and recreating many a tired business man or woman; in putting a new spirit of hopefulness and mutual helpfulness into younger hearts, as well. For amusements, as well as many other blessings, are very unevenly dealt out in this world; some young people have all and more than all they need, others have not nearly so much as they need; and I have known many young girls take a gloomy out-look at the world at large because the good times seem to fall so largely to the lot of others, and so completely to pass them by. Work,—they have that at school and at home; perhaps an overcrowding of work at school; a home where the busy father and mother think too little of necessary amusement for their girls, are thankful that they are able to have so good an education, and wonder that they should not be perfectly contented with so sober, methodical a life. But if you watch some such young faces carefully, you will see the bitterness creeping in, an unhealthy longing for pleasure as one of the forbidden fruits. Put such young people into a Unity Club where a social evening sees young and old gathered at tea together; watch the young girls waiting on the table, the hurry and care to make their table or section of the room attractive, the happy rivalry to entice new comers; see them on the dramatic evenings, eager, excited, before the curtain goes up, more excited when it rises, applauding rapturously, even throwing impromptu bouquets to the favorite actor,—watch all

this and you will see the young faces growing cheerier; you will see the restlessness vanishing from the manner; the lessons at school will be better learned; and, I think, we would find an added sunshine in the home.

AN IDEAL CLUB.

There is hardly sufficient time to sketch another Club in full; indeed, what is best in one place will hardly answer in another. Clubs must be a natural outgrowth from the people or they cannot take healthy root in a community. Still, let us, for a few minutes, consider an ideal Club for a place under average circumstances. The plan is a combination of Janesville and St. Paul, with a spice of Ann Arbor.

First, let us organize in eight or nine committees; having "Hospitality," "Social," "Literary," "Dramatic," "Young Folks," "Musical," "Lecture," "Library," and "Magazine Table" committees.

No committee should have more than five members, unless these five see fit to elect helpers. The Hospitality Committee should simply try to live up to its name. Five of the largest-hearted, most gracious-mannered ladies and gentlemen of the Club should be chosen to fill this office every year. Some or all of them should act as hosts at every meeting, welcoming and introducing strangers, watching out for the shy or awkward members of the Club, seeing that the wall-flowers are transplanted into a sunnier atmosphere,—in short, making the Club a home, or rather, what it really is, a systematized and beatified *church sociable.*

THE SOCIAL EVENING.

We will begin the year with a social evening, provided for by the Social Committee. It may be a humiliating confession, but it is nevertheless true, that people must eat, that most people enjoy eating a good supper; why not eat one together once in two months? There is nothing that seems to open people's hearts and mouths so soon as a cup of smoking tea, coffee or chocolate, with biscuits, sandwiches and cake; except, perhaps, at the last social evening in May, when strawberries and ice-cream may serve as well. We grow social unaware, and become unconsciously co-workers with our Hospitality Committee.

The Literary Committee might help, on this evening, after the early supper, by introducing either or both of two features under its own charge. First, the Society Paper could be read on the social evening, especially if it is, what it should be, a twenty or thirty-minute *resume* of the church news, of spicy locals and notices, and short articles on different subjects which might prove valuable aids to flagging conversation.

The other idea is to introduce a general and perfectly informal conversation on the principal current events of the preceding two months. This conversation would naturally be started by the members of the Literary Committee in charge, and each member of the Club should be expected to furnish one item of news: this will be pretty sure to start general conversation, which should be allowed to take a natural course, either passing into interesting discussions on the topics mentioned, or gradually dying away into the private conversation of smaller groups. Such conversation would not only make us more generally intelligent as to the passing events of our own times, but might serve to educate us politically, to give us a mind of our own on such subjects, and an *intelligent* mind with strong views supported by good reasons. Even a few of our western Clubs, introducing and developing this idea, would tell on the community at large through many different channels; for instance, other Clubs in neighboring churches might adopt the idea; teachers attending the Clubs catch the inspiration, and take pleasure even in trying to impart the elements of political economy and ideas of true patriotism to their scholars, with the greater confidence and ability produced by broader knowledge; even the simple home and neighborhood influence of the members would tend to arouse a desire for greater knowledge, and the thought that our country needs independent and earnestly intelligent men and women voters.

THE LITERARY EVENING.

Pass now from the social to the true literary evening. The Literary Committee should hold its meetings every other week, alternating in succession with the other committees; if its evenings are separated by too long intervals, the interest will flag, be the studies ever so interesting. Then, too, there should be concentration in the work; that is, for instance, if Art happens to be the subject in hand, let it be the only subject conducted by the Literary Committee for the time being. The meetings should be made as interesting as possible.

In St. Paul, last winter, the Art meetings occurred every other week, consisting of essays on Ancient Painting, Early Christian Painting, Christian Church Architecture, Rise of Modern Painting, with sketches of the lives and works of many of the most distinguished Italian painters. Forty-five different persons wrote papers, some more than one. A very complete set of illustrations was obtained from photographs sent from Philadelphia, Boston, Chicago and Milwaukee, by picture-dealers in those places, at moderate charges. The commission allowed for the sale of the pictures just covered the expenses, over two hundred having been sold.

The Janesville idea of a printed programme of the winter's work portioned out to the different participants, with dates of appearance, is an admirable one, and one likely to insure prompt and more faithful work than some could give on short notice.

During the nine months of Club work there would be about 36 meetings, eighteen of which would be under the charge of the Literary Committee, four from the Social, Dramatic, Young Folks' and Musical Committees respectively, and two from the Lecture Committee. This would place a great responsibility for the success of the winter's work on the shoulders of the Literary Committee, and hence this committee would probably need help from sub-committees. They should elect four editors to take charge of the four Society Papers, each, in succession, editing one number; and also a sub-commit-

tee of two, of good conversational abilities, to introduce the talk upon current events on the social evenings. The Literary programme, once well laid out and printed, would leave the rest of the year with only ordinary demands upon this committee.

THE DRAMATIC EVENING.

The Dramatic is declared, almost unanimously by the Clubs, to be one of their most successful evenings, and this is certainly true if the enjoyment is measured by the attendance. A light play put carefully on the stage by amateurs, trying their very best to please their not too critical audience, is necessarily charming, especially if the stage is a pretty one, fitted up with handsome papering, flies and footlights, and, more than all, possessing out-door scenery painted by the amateur artist of the Club. The four evenings expected from this committee could very easily be filled, two by light farces requiring but few rehearsals; another by a play of more solid character,read from a book,and costumed, or not, as thought best. The reading of such plays as "Ion," "The Spanish Gypsy," "Richelieu" and "Julius Cæsar," has not only interested an audience at the time, but, calling attention to the beauties of the plays themselves, has made many of the listeners anxious for a more intimate knowledge of them. The fourth evening should be occupied by a fine dramatic entertainment given by the best talent of the Club, to which admission might be charged, the money raised to be used for church, or Club, or charities, as seems most necessary.

THE YOUNG FOLKS' COMMITTEE.

The Young Folk's Committee would also have charge of four evenings, on three giving a miscellaneous entertainment of operetta, drama, tableaux, or recitations, with music. The fourth, like the dramatic, to be an entertainment for raising money.

THE MUSICAL COMMITTEE.

The Musical Committee was suggested by the Ann Arbor Club of 1878-'79. Their programme was as follows:

"1. Outline and Development of Music. Relation of Music to the Other Fine Arts.

2. Oratorio and Opera, and Great Composers of the same.

3. Wind Instruments. The Organ. Great Masters.

4. String Instruments. The Piano. The Violin. Great Masters.

5. Music in America. Great Singers and Players in our Time. Music in the Home. Music and Culture."

Three entertainments taken from even any one evening of this programme, with one concert before the public, at which admission should be charged, would complete a fine winter's work for this committee. A simpler programme might easily be made by taking successively four of the greatest composers and having sketches of their lives given, with selections from their compositions played on the organ or piano. These meetings might be held in the church proper, especially if it owns an organ, or in the church parlors with a hired piano, or at private houses.

LECTURE COMMITTEE.

The Lecture Committee should be expected to provide two lectures (not necessarily home-made) during the winter, aiming at excellence rather than at pecuniary success, but trying to have them at least self-supporting, though not necessarily so.

THE CLUB LIBRARY AND MAGAZINE TABLE.

Would it not be a good idea to devote some of the proceeds of these several public entertainments to the maintainance of a Club library? But would it not be still better to throw the libraries of Sunday School and Church or Club into one; to add new books, slowly, month by month, purchased by Church, Sunday School and Club money,—the aim being to purchase the best standard literature for old and young; each branch adding what for itself would have value, yet all being common property? This library might be situated in the church parlors, convenient to the members of the Club, and giving a quiet place for the librarian's work. The same person should be Club and Sunday School librarian, if possible, to insure greater safety for the books; and two able assistants should be appointed; the three to constitute the Library Committee to purchase books for the Club, while the purchasers for the Sunday School should be a separate committee. The plan of getting only one or two books at a time insures a good selection, especially if the committee keeps a list of the best new and old books, and from this selects carefully. This arrangement keeps the library always fresh and new to its readers, for no one can ever say that he has read all the books.

The Magazine Table, in charge of one or two persons, gives an opportunity for those who cannot afford to subscribe for magazines to see several of the finest, while those who do subscribe for one or two can thus, by mutual interchange, see others.

CLUB EXPENSES.

A final word should be said about the admission fee to the Club. Among a great variety of methods stated in the reports, the best seems to be an annual admission fee of fifty cents or one dollar. The expenses of the Club should be nearly all met by the money thus raised, thus lessening the anxiety about the financial results of the paying entertainments. The plan of paying ten cents at the door is very general among the Clubs; but, though it sounds small, in the thirty-six meetings laid out in our ideal Club the real payment would be $3.60 to a constant attendant, which is altogether too great. Even ten cents an evening would amount to fifty or sixty cents each week in some large families, where all wish to attend. Then, too, money matters should be in the background. Having paid the fee at the beginning of the year, we go to the Club as to a family gathering, without question of money at home or at the door.

THE CHILDREN'S CLUB.

And what about the children? Nothing? As far as the reports go, the children are left out in the

cold, decidedly. I suppose they are considered to be well provided for in the Sunday School. But so are we, and we have church, as well. It seems a little selfish to so thoroughly exclude the children. They cannot organize a Club as we can, but they can appreciate one organized and carried on for them. They have amusements at home? Some of them have; and it is not only of amusements we speak. If we are really in earnest when we speak of abolishing caste, we should begin with the children. If we are not, better keep them at home; for, when they find the truest ladyhood, the noblest character, the brightest intelligence in a lower social circle than their own, as they often will at school and in a Unity Club, the fact will tell. They never can be so narrow then as it would be necessary to keep them to preserve all our social circles intact. But let the Sunday School children meet socially in a Club of mingled work and play, and in a few years see how the social life of the church will be improved and its number of able and energetic workers increased.

There is only one children's Club reported, and that started in this wise: For the first year of the grown people's Club the children hardly attended any of the meetings; but in the second year, on the social and dramatic evenings, the number began to be alarming, and at the last when the children fairly monopolized the hall for blind-man's buff and used their elders as guards around the pillars and stoves, the indignation fairly overflowed. After a meeting of the Social Committee, it was announced that the children could not be allowed to take possession of the social evening as they had showed so formidable a power of doing, hardly allowing their elders to think, much less speak. The children, as a body, were no longer expected at the social evening, though a few might come if they chose to keep quiet. The next year, when the members of Unity Club met to reorganize, the question as to what was to be done with the children was a very vital one. The difficulty was solved by some ladies volunteering to start a children's branch of the Club, which was to be self-supporting, and to meet on alternate Saturday afternoons.

This children's Club was called the Q. F. U. Society, and was thrown open to the Sunday School children and to their friends outside the Sunday School, with an admission fee of ten cents a year. At the third meeting the membership was over one hundred, of all ages, from three to eighteen years; and the number of applicants for admission was still so large that the doors had to be closed, regretfully, to all except the few Sunday School children not yet admitted.

This Club is a despotism, the laws being made and carried out by its committee. And such Clubs had better be such despotisms for the first two or three years, the committee gradually associating some of the elder girls with themselves as managers.

The work of the Club last winter was quite varied. First, the little ones had a drawing lesson in one room, while the older ones had a singing lesson in another. Then, the teachers changing, the older ones drew while the younger ones sang and marched or played games. After this first hour's work the children separated into classes for fancy-work, the boys all working with scroll-saws on one side of the room, the girls forming classes for dressing dolls or crochet-work on the other. So, for the second hour, the room was turned into a miniature factory. Very little of this work has been completed, but the children have been growing more skillful, and when they give their Christmas fair they hope to have a good deal accomplished.

The last hour was devoted to learning to dance. Very few of the children knew how, and it was a great problem how to teach them in such an impromptu dancing school. But, fortunately, one of the gentlemen of the church fell from a ladder and injured his arm, and, while he could not work, he volunteered his services as singing and dancing teacher. From the chaos he gradually evolved order; and the year closed by a masquerade for the children only, in which they showed a wonderful improvement in their dancing.

Next year the ladies in charge mean to introduce some literary and dramatic afternoons. A little practice in composition, disguised as Club-work, will do the children no harm, and the theatrical part of the programme will be apt to arouse the most enthusiastic co-operation, and to act as the sugar-coating to the pill of original composition.

Such a Children's Society, or a much better one, can be easily started by any three or four ladies who enjoy being with children, and who know how to crochet, and like to dress dolls. And if the work is divided so as to give a particular department to each, there is not a very great burden of work on any one.

It was an ancient Persian custom to have the play-grounds of the children around their churches, I lately read. Perhaps it was allied with their idea of the worship of God being not by thought alone, but in word and deed. These church Clubs give the pleasure to the children which they would get from ordinary children's parties, and take away the harm coming from late hours and elaborate suppers. They *should* teach the children mutual helpfulness and thoughtfulness by having one of the conditions of membership, willing obedience; and then taking care that obedience should mean fair play and a wish that each one should have equal chances for enjoyment.

In conclusion I must acknowledge the following reports and thank the senders heartily for the help they so cordially gave. The reports from Cincinnati and Janesville were especially fine, comprising their own private records of the whole year's work. Besides these two, reports came from Ann Arbor, Grand Haven, Meadville, Shelbyville, Mattoon, Iowa City, Davenport, Lawrence, Ks., Quincy, Chicago, Indianapolis, St. Paul and San Diego, Cal. Would it not be a good plan to exchange reports every year among our Unity Clubs, and so give each other help in forming plans for the coming year's work?

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A good name keeps its luster in the dark.

## DR. BUSHNELL.

### II. RESULTS.

J. C. L.

In sight of the railway station in the city of Hartford, lies a beautiful park, very attractive to the eye of the traveler. It is called "Bushnell Park," in honor of the man who, looking to the future, saw the want of it—saw the fine possibilities of a rough, shapeless, undrained, garbage-cumbered, "God-forsaken" waste of ground—and worked with his usual indefatigable industry to transform a veritable Valley of Hinnom, and secure it to the public good.

It cost a long and even bitter struggle—much patience and not a little diplomacy. The legislature, the city council, the people had to be met, informed, and won. When some old buildings were burned down on the premises, it was charged that Bushnell set fire to these to help on his project. "Why," said one of the city fathers, "these improvements will cost ten thousand dollars"!

Now this Park is the pride of the city. Large sums have been spent there, but millions would not buy it. It is crowned with the marble capitol of the State. Men say it is the best investment that Hartford ever made.

But the work done in that Park symbolizes the work that Horace Bushnell did (and is doing) in the field of the Calvinistic theology. He speaks of having "stirred up the money-hunkers against me as I had the theological hunkers before."

In both cases it was a battle and a strife; but in both there was the victory of progress—the old deformity and disorder going down under the new and better. We habitually speak of the more mild and reasonable type of evangelical belief now so fast prevailing in the Congregational churches. But no man of his generation did so much to broaden, and bless and beautify New England orthodoxy as Dr. Bushnell. At the time, he was thought to be its destroyer, but, under new form, he has saved it to a longer life. He set free thousands from the bondage of the letter of Scripture, and made even the doctrines of Calvin seem rational to men who, in the next step, would have plunged with equal despair into deeper superstition or into utter skepticism. When the story of the emancipation of religious thought in this country is fully and impartially written, he will have a large place as one of its most inspired prophets.

Dr. Bushnell was not a come-outer. He was, by every instinct of choice, to use Freeman Clarke's phrase, a "stay-inner." Brave to audacity sometimes, as when he arraigns a favorite presidential candidate or writes a letter to the Pope, yet he shrinks from ecclesiastical disfellowship. He wants the larger liberty, but he will not use that liberty to create division if he can help it.

It seems strange to orthodox people now that a book like "*Christian Nurture*"—teaching that the young can be brought up in religion, can be educated into Christianity, without passing through all the technical and prescribed stages of conversion—should have given the offense it did. But it proclaimed a new method to the Calvinism of 1846. "The church of New England recognized no gradual growth into Christianity." It had been largely handed over to the manipulations of revivalists—to the influence of such men as Whitfield, Edwards, Finney, Burchard, and Knapp.

It was reserved, however, for the publication of "*God in Christ*," two years later, to bring into full activity the doubts, fears, and prejudices of his brethren. The former book was cordially received by Unitarians, which in itself was a ground of suspicion. In this book was the address which he had given before the Cambridge Divinity School. In other parts his thoughts ran wide of the traditional phraseology. It represented a crisis in his spiritual life. Then and there he passed the boundaries of the "legal" theology. "I am a good deal more for a Theos than for a Theology," he says. He cast out *a proposition* that he might worship *a Being*.

The result is easily foreseen. The wide-spread interest awakened in his views made his power the more questionable and dangerous. Systematic efforts were set on foot to destroy his ecclesiastical standing. He was attacked by the religious press and threatened with trial by the associations. The first concerted assault was made in the neighboring association of "Fairfield West," and the charge was that this new book had dangerous tendencies, "captivating to the carnal mind, but destructive of faith, and ruinous to the souls of men." Some expostulated with him, some shunned him. His brethren refused to exchange pulpits with him. Boston men looked on him with a stare of half horror. Alluding to his treatment in this controversy, he remarks, "I don't know but I am to be burnt out or smoked out of orthodoxy, on account of my heresies." "They fear that I am about to grow out a pair of horns or become Unitarian." But he thanked God "that associations of ministers, though very good people, doubtless, do not preside over the world, and will not sit assessors at the judgment thereof."

Most truly does his biographer say, "None the less did the book open a new avenue of approach to spiritual truth, which has never again been closed." The new avenue was kept open and made broader by the books which followed, "*Christ in Theology*," "*Nature and the Supernatural*," and "*The Vicarious Sacrifice*." But the germs of these, fundamental thoughts, are found in his earliest utterances. It is doubtful if any recent book has had so great an influence, especially upon young theologians, as Matthew Arnold's "*Literature and Dogma*." It is a plea on behalf of the Bible, and an exhibition of the failure of dogmatic theology. Yet the ground was well prepared for it. For what is there that has proved so vital in this ingenious work that is not implied in Bushnell's "*God in Christ*," published twenty-five years before, and even *said* in "*The Vicarious Sacrifice*," which anticipated it by seven years? His whole theory of the use of language—his conception of religion as its poetic life, only to be adequately interpreted by man's æsthetic sense—his admission and high esti-

mate of the mythical element in Scripture as a vehicle of truth, figures having for him greater reality than facts—his repudiation of all metaphysical definition of God, as absolutely chilling to the human heart—his emphasis upon the simple *moral* power of God as manifested in Jesus; these are some of the ideas, now everywhere common enough, which made the writings of Bushnell so marked and distinctive.

He wanted to keep the Bible, the whole Bible; but he did not want it simmered down into a few statements, or made to stand "on one leg," or any algebraic formula offered as an equivalent. He saw how perfectly irreconcilable were its literal contradictions. "There is no book in the world that contains so many repugnances or antagonistic forms of assertion as the Bible." But all these he believed could be taken up and dissolved in the light and fire of poetic truth and unity. Speaking of Christianity, he could conceive of no mortal conceit more astounding "than the assumption that the import of Christ's mission can be fairly and sufficiently stated in a dogma of three lines." "Will some one undertake to give us Othello by dogmatic article? or, if not, will it be more easy to give us the tragedy of Jesus?" "What rational person ever imagined that he could state, in a defined formula, the import of any great character—Moses, for example, Plato, Scipio, Washington?" "The Iliad or Paradise Lost could as well be formulized in that manner as the Gospel." "Christ is God's last metaphor." "Formulas are the jerked-meat of salvation."

From his views of the symbolism of language he was charged with saying he could sign any creed that had ever been written. And no doubt a figurative interpretation may go too far. Dr. Bushnell was an "idealogist," though of a widely different make from the authors of the famous "Essays and Reviews." He wanted to stay in the church into which he was born. He felt that he had a right to be there, and finally convinced his brethren that their fellowship ought to be broad enough to retain him. He is credited with having an influence so liberal as to make a Unitarian church an impossibility in his own city for a quarter of a century. It is not for us to complain of such a service as this or seek to belittle its importance. It is but a suggestion of that greater service which everywhere is helping to broaden the thought and deepen the sympathy of religious faith and fellowship. Near the end of his life, in a most interesting scrap of autobiography, he said, "My figure in this world has not been great, but I have had a great experience. I have never been an agitator, never pulled a wire to get the will of men, never did a politic thing. It was not for this reason, but because I was looked upon as a singularity—not exactly sane, perhaps, in many things—that I was almost never a president or vice-president of any society, and almost never on a committee. Take the report of my doings on the platform of the world business, and it is naught. I have filled no place at all. But still it has been a great thing even for me to live."

Horace Bushnell belongs to the class of original thinkers—a man of "solar energy." He was no mere plodder among other men's speculations. Few have lived less in others' thoughts and sayings. He had a singular disrespect for great libraries. He thought the burning of the Alexandrian library was probably no great loss to the world, and doubted if the larger part of the collections of the British Museum and the Imperial at Paris, were worth their storage. He speaks of the investigation of what other men did and and said as, for him, "the hardest and most difficult of all sorts of work." In fact, he found it very hard to read a book through. If it was stupid he quickly found it out and laid it aside. If it was strong and suggestive, he was soon busy with his own mind soaring away in the empyrean of his lofty ideals. Speaking of an interview with some of his more bookish and philosophical friends, he wrote, "They talked about Goethe, Kant, Jacobi, Schelling, Hegel, and other Germans, and we had a good time of it—after we got through with the Germans"!

Ideals, as he once said, were his tempters. "My devil is the devil of invention, ingenuity, discovery; and perhaps he is none the better sort of devil that he is willing to amuse me in schemes of religion and religious truth." He looked forward, not backward. We see this in his interest in young men and in his power over them. He judged them kindly and hopefully. The inexperienced divinity student, though raw in thought and style, was encouraged by his word. "We used to say," (writes his daughter,) "that he was wont to attribute to the young speaker the thoughts which he himself had leisure to think out during the service." He was a seer, a mind in movement, "sailing on" to the last.

Only a year before his death he projected a work on "*Inspiration*." He alludes to it in a letter to his intimate friend Bartol: "You do not feel sure that I am going to meet your first impressions, or that I am going to be a defender of orthodoxy. I really do not care one fig whether I am or not, if only I can do something for the truth."

His life and writings are a standing protest against dogmatism. He advocates suspense of judgment. "Never be in a hurry to believe; never try to conquer doubts against time. Time is one of the grand elements in thought as truly as in motion. If you cannot open a doubt to-day, keep it till to-morrow; do not be afraid to keep it for whole years. One of the greatest talents in religious discovery is the finding how to hang up questions, and let them hang without being at all anxious about them." He uniformly refused "to decide by will what could only be cleared by light."

There are those who will question its utility; but how many men have been able to stay and work in the orthodox denomination because *he* stayed. To how many, in times when thought and fellowship were greatly straightened, did he bring light and relief and liberty? He never sought to ignore the faculty or put out the eye of reason. He did more in his day than any man of our church to annihilate the old idea of the supernatural, to do away with the special and miraculous as set forth in the standard theology, whether in the wonder-working

of Jesus, in the inspiration of the Bible, or in the redemption of man. He demonstrated that false methods of interpretation make the warfare of systems and sects. He suggested the only possible ground of unity in religion: *a poetic and not a prosaic theology.* For him, as for all deeply religious minds, the Bible (human experience) was more than mathematics; Faith (outlook in life) more than fact; and Love greater than logic. "Thank God," he says, "the day is coming when Love will be the biggest and truest truth of all, and the best of all confessions."

# NOTES FROM THE FIELD.

J. LL. J.

"What news abroad i' the world?"

CHURCH GOING.—Washington Gladden thinks church going is on the increase, popular opinion notwithstanding. One hundred years ago there was one church to 1,538 inhabitants; at the present time there is a church to every 535,—and he thinks them as well filled now as then.

MAINE LAW.—The President of the National Brewers' Congress stated at the recent meeting in Buffalo, that Maine has ceased to be a beer-producing State; only seven barrels were produced there last year. Does not this look as though a State enactment can do something toward moulding public sentiment and shaping the habits of a people?

ROME.—The Pope seems to be a man of eminent sense. In a recent address to the sacred orators who visited him on a pilgrimage, he advised "simplicity and humility in preaching, and recommended that they study the works of St. Thomas Aquinas," which advice is as good to the pillars of *Unity* as to the hard-working fraternity of Romish priests.

UNITY,—A SYMBOL.—By means of electric clocks placed in the offices of the New York Central Railroad, an operator in New York City corrects the time in all the clocks on the entire line at once. The individuality of the clock is complete, but it also ticks in unison with its fellows, because it is held to the true time. This is the unity we work for.

ST. LOUIS.—W. T. Harris, so well known as being at once one of the ablest representatives of abstract philosophy and of practical education, has resigned the superintendency of the public schools of this city, and received a gold medal and a thousand dollar check from grateful citizens, on his departure for Europe. When he returns he will make his home in Concord, Mass. Mr. Harris is a striking demonstration of the truth that there is nothing so practical as wisdom,—that high work needs high thought.

THE TUNKERS.—A recent number of the *Independent* kindly notices this simple brotherhood, who held their annual meeting at Lanark, Ill. For one hundred and fifty years they have thrived as peaceful, simple folk, marked by grave idiosyncracies of dress,—coarse fabric, ancient cut, and no buttons. At the last session it was decided that a sister might not even wear a *modest* hat, but a brother who indulges in tobacco, which is called the filthy fashion of the world, must not reprove a sister for vanity in dress. Thrifty, industrious, these people keep themselves unspotted *from* the world, but they shrink from the higher and divine work of keeping themselves unspotted *in* the world.

UNIVERSALIST.—Dr. W. S. Balch, the venerable but never old apostle of Universalism, writes to the *New Covenant* a spicy letter addressed to the Secretary of the General Convention, protesting against the tendency to ecclesiasticism and sectarian legislation in that denomination. He says: "No 'Confession of Faith' was ever adopted at Winchester, N. H., or anywhere else by 'our denominational Fathers,' as 'a condition of Fellowship.' They were too wise and too modest to attempt such an imperious folly. Strange that brethren who know better will persist in falsifying history, and keep talking about 'the Confession of Faith adopted at Winchester, N. H., in 1803,' or keep it at the head of '*the* Denominational paper.'"

IOWA.—The Unitarians of this State take no vacation. Bros. Clute and Hunting are busy holding grove meetings and soliciting funds for the next year's campaign. Mrs. Cole, the Secretary of the I. U. A., is diligent in the work of her bishopric, nursing weak societies, encouraging discouraged laborers, and wisely looking about for new men to take up the work others have laid down. But I will not anticipate; the next number of UNITY is to be an Iowa number, prepared largely by the Iowa laborers, containing the reports, plans and hopes of the I. U. A. We feel confident that this arrangement will make the number none the less interesting to our general readers, while it will materially aid the cause UNITY has at heart in the State of Iowa.

BUFFALO, N. Y.—Brother Cutter writes: "We hope to dedicate our new church September 8th. We propose to have a conference of neighboring churches at the same time, continuing from Wednesday evening to Friday noon. Let me know if any of the western brethren are likely to be passing through about that time, and I will try to secure their attendance. Buffalo is surprisingly cool during the heated term; you will find it quite comfortable." A word to the wise is sufficient. We hope that none of our western brethren who believe in Unity will neglect any opportunity of makiug the acquaintance of the friends at Buffalo, who represent one of the ancient landmark of the W. U. C. It is not brother Cutler's fault that his church is so far east. His spirit, and that of his society, is of the Mississipi Valley.

A SUGGESTIVE CONFERENCE.—The *Independent* says that "those who were formerly connected with unorthodox churches and are now preaching Evangelical theology, are invited to meet in conference at Nantucket, Mass., August 17th and 18th." If these brethren will frankly compare notes, not only with each other, but with their former and their present selves, it would seem as if much good might result. Doubtless the orthodox churches contain much which the unorthodox sadly need. None can so well discover these things as those who have been on both sides. Doubtless also these churches hold much in common. May we hope that these brethren will also devote themselves to the discovery of this common ground,—the larger Unity,—where the lines that divide the orthodox from the unorthodox fade into insignificance.

COLORADO.—This field is girding itself for future work in the interest of that religion that centers itself in Freedom, Fellowship and Character. From Greeley comes the word, "We have just organized a Unitarian Church at Greeley.

Rev. J. F. Gibbs and wife are among us. It seems good to meet once more those of a kindred belief. We start out stronger than we anticipated; our audiences average 150 persons. We have as yet almost nothing to work with, but we hope to keep along by hard work."

At Denver the indefatigable women of Unity Church have finally succeeded in securing a promise from R. L. Herbert, of Geneva, to go there early in the Fall. In order that he may enter upon his larger field, the Kenosha society has magnanimously relieved him from his previous engagement with them. Were it not in bad taste to speak in praise of one's own family, UNITY would express its confidence that the securing of Mr. Herbert for Denver is one of the best strokes done for the Liberal cause in the West for a great while.

YALE COLLEGE.—President Porter, in his last baccalaureate sermon, reminds the young men of their duty to face the pressing problems of the day, and the readiness of Yale College to further all such study. He said: "We are not so narrow in this college as to be ignorant of the new theories that are spread everywhere abroad on the earth and are floating in the very air. We are not so illiberal as to be unwilling to try them by the test of reason. Though believers in a personal God, we should be ashamed not to give a patient hearing to everything which the atheist or the agnostic can urge against our faith. Though ardent devotees of Christian theism, we should dishonor our faith and our Master did we not defend our faith and our Master against every reason which philosophy, or science, or letters can marshal or even suggest against it. Whatever others may say on this point, you know that the motto of this college—'*Lux et Veritas*'—*i. e.*, Light for the sake of the Truth—is fervently and zealously followed, and that light from any quarter is gratefully welcome."

# THE STUDY TABLE.

Under this head will be noticed all books, pamphlets, and magazines received at this office from publishers, with price and such editorial comment as our space will admit; also such news of literary activities as will be most welcome to the liberal reader.
*Any publications noticed in this column can be ordered from this office.*

THE UNDISCOVERED COUNTRY. By W. D. Howells. Published by Houghton, Miffin & Co., Boston. From Jansen, McClurg & Co., Chicago; pp. 419; $1.50.

### ATLANTIC MONTHLY.

The *Atlantic*, for August, contains a poem from Oliver Wendell Holmes; accounts of a Summer Voyage by John Burrows, whose sentences are always so fragrant of out-doors; an interesting sketch of the outer way life of Sicily, entitled "Sicilian Hospitality," written by the young Sicilian of Longfellow's "Tales of a Wayside Inn." Mark Twain is heard from, as is also Richard Grant White, in their characteristic vein. Mrs. Lew Wallace describes the Life of New Mexico. Col. Higginson and Susan Coolidge furnish poems.

In its political articles there is an appreciative study of Gen. Garfield, from which we clip the following, which is as bracing to the spirit as a northern breeze is to the body in an August day:

"So far as fate shaped his career in life, it was the career of a day laborer. High purposes, an indomitable will, a great capacity for work, fixed principles and good habits enabled him to compel fate, and change that career to one of conspicuous honor and usefulness. Every farmer boy cannot become a major-general, a senator, and a presidential nominee, but the lesson of Garfield's life is that the institutions of this country place no obstacles in the way of the poorest lad who toils in the fields or the workshop. It is a lesson full of encouragement and cheer. It shows that the country is not wholly given over to the rule of political rings, bosses, and conspirators, and that one party at least is still strong enough and wise enough to "pluck from the nettle danger the flower safety," and to select for its leader a man whose worthiness and fitness are his only strength. It shows, too, that in spite of all the changes in our social fabric, brought about by the grown of great corporations and the accumulation of vast wealth in a few hands, talent and manliness, unaded by money, can still their win way to the most exalted positions. The presidency is not yet sold to the higher, nor disposed of by a junto of selfish political schemers."

### THE UNDISCOVERED COUNTRY.

The realm of adventure has long ceased to be the novelist's only field. Every phase of society in turn serves as the background for the actors in the old, old story. With a certain class of writers the narrative is secondary to the historical, social or other setting, and only serves as a medium to convey certain ideas and opinions to otherwise unwilling minds.

Thus we have knowledge sugar-coated and disguised until sometimes its peculiar quality is hidden almost beyond finding out. This is suggested in a new book by W. D. Howells, wherein a wide-spread religious sentiment is presented through the medium of a well-told story. The features of modern spiritualism could hardly have been set forth in a more delicate way than in the *Undiscovered Country*, and the author has brought to his work a most tolerant spirit.

It became a matter of increasing curiosity, as the chapters went on, how he would succeed in extricating himself from the toils of his subject without wounding the sensitiveness of some portion of the world, a shoal the careful novelist avoids, or whether he would not hide some speculative theory of his own under the delicate coating of his fiction. But the neutrality is well maintained. In the conversation between Dr. Boynton and his friend Ford we are all expectation. Now, we think there must come some special plan for the sick soul; but when the Doctor says, "Give me some hope," Ford only answers, "You have the hope that the world has had for 1800 years." "But *you* have rejected that hope." "It left me." * * * "Does there seem to be any truth here?" He laid his hand on the book. "It seems to be all the truth of the sort that there is."

We have some charming descriptions of natural scenery, bits that we have no desire to skip, and the pen-pictures of the quaint Shaker manners have a touch as if done from real life, and show us a much more human and interesting side of that people than we usually have given us. Proof of the kinship of the Shaker with the worldling was never better shown than in the touch of nature so happily used by the author where Sister Frances watches the lovers under the apple tree, and seeing Ford take Egeria's hand and draw her to him, "throws her apron over her head."

When Egeria's projected marriage was discussed in the family, Sister Rebecca says: "There ain't any Shaker way of marryin', and I don't know what we should do with *our* young folks if they got married here. I don't suppose we should have one of 'em left by spring." "Where *will* they get married? She hasn't got anywheres to go." "I don't know. They can't get married here," returned Elihu. "Well

Elihu, what shall we do?" demanded Diantha. * * * Elihu opened his lips to speak but only emitted a groan. "We have got to bear our part. I guess the rule against marriage ain't any stronger than the rule of Love and Charity,—so long as we don't any of us marry *ourselves*."

It is hard to give the true flavor of the book from extracts so short, but we only hope to excite interest enough to induce our friends to read it. R.

ETHICS OF SEX.

In the July number of the *North American Review*, Miss Hardaker takes up the problem of "The Ethics of Sex," and considering the view she takes, handles the subject with considerable ability. She verifies her assertion that women state things strongly, though we must dissent from very many of her statements. She is very positive that men think more and think better than women. She admits that "in many of the processes of civilization we get the combined influence of the sexes; but we have one institution which shows the record of unmixed masculine activity; and this institution is the State. Is this strictly true? As mother, sister and wife, has she had no influence in the formation of government? Although not herself a voter, has she carried no weight in the political issues of the day? It seems to me you might as well deny the influence of yeast in the bread, because unseen, as the influence of woman in the formation of government because she has been a silent force. That her brain is smaller than man's is surely no sign that its activity must necessarily be limited, for it is a fact beyond question that many a "big-headed" man has shown a decided inferiority of intellect. Miss H. admits that "women have made four important contributions to modern civilization; they have cared for the body in its immediate needs by the preparation of food and clothing, and by ministration to the sick; they have been the conservers of moral forces, and have insisted on special standards of conduct in society and in the home; they have guided the rudimentary intellectual training of children; and they have contributed to the æsthetic development of the race by creating and combining beautiful forms and colors in dress, in decoration, and in household art. These four departments have been mainly controlled by women, and the comfort and beauty of every-day life proclaim their success."

If we have made so marked a success where we have worked, why deny our ability to do as well in other spheres until we have tried and failed. "Woman's work has been temporary in character, accomplished, expended, and repeated day by day. Much of man's work has been permanent." Seemingly this is true, but in the four departments she grants us a success—builders of human bodies, conservers of moral forces, intellectual quickeners of the young, and contributors to the æsthetic nature of humanity, we surely do as permanent work as though we built houses, invented machinery, or went on voyages of discovery. "Under the most favorable conditions women cannot hope to overtake men in intellectual pursuits; for the same stimulating circumstances which impel woman forward act with equal force upon man, and there is little danger that he will play the *role* of the tortoise in the fable, and lie down to repose while she presses on to the goal. Yet he might sleep for a thousand years, and wake to find that he had not yet lost his pre-eminence in intellectual power." The most conclusive answer to this is the fact that our girls are quietly, year by year, carrying off honors at school and college. We would not advise any of our young men to try the experiment of a thousand years nap. The result might not prove flattering. Women are making steady progress in every department of work.

We agree with her most heartily that "there is no discouragement in facing and accepting scientific truths. There is no humiliation in it: and it is a finer and more honorable thing to see and admit one's true position in the great drama of human evolution than to contend by defiant assertion that we possess something which in the nature of things can never be ours." But to settle down to the idea that we cannot do this, that, or the other thing, because somebody has informed us that our "brains are smaller than somebody else's," without one effort, is purely imbecile. The greatest strength does not belong to the most avoirdupois, nor the clearest thinking to the largest cranium. So, my sisters, take courage and press on.

"It is not to be doubted that the possession and exercise of political power would do something toward increasing the disposition of women to reason and think independently. * * The facts of national life are just as well known to women as men. Their acute power of understanding and judging individual character would help them in deciding upon the honesty of candidates; and doubtless the chief result of woman's participation in politics will be her insistence upon certain fixed moral standards. * * The ethical point which remains to be considered, then, is whether women are in such need of the developing influence of the suffrage as to justify them in taking a share in an institution which has no need of their co-operation, and which in every department would be better administered without them. * * It is certainly a small demand upon the patriotism of women to ask them to refrain from a course which would imperil the wise conduct of public affairs." Here Miss H. certainly must have intended to prove her point by making an example of herself. She distinctly states that woman's suffrage would produce two results, i. e., increase her disposition to think, and she would bring into politics certain fixed moral standards. Both these results seem to us most devoutly to be wished for, but Miss H. seems to think woman would "imperil the wise conduct of affairs" by doing so. "As the best men do not vote, so, doubtless, the wisest women will not." If our best men do not vote, it is an everlasting disgrace to them. What man with one spark of loyalty to truth, freedom, and the best interests of the human race, will leave these to the petty "pot-house politician." Such man no more deserves the protection of the government than does the traitor on the battle-field, for he is a traitor to his country and is no more worthy to be counted among her sons.

"All things which men can do better than women, they have the greater right to do, because the better doing constitutes the right." AMEN! to that. Let the work and the wages be given to the best and most conscientious workman, be it man or woman. Work is work, and should be compensated for accordingly. Of her statement that woman is more insincere than man, we have no word; it needs none, for the statement is utterly without foundation in fact. What if some woman did take money from her husband's pockets when he was asleep, to "supply reasonable needs?" He was just as mean in keeping their joint earnings and defrauding her of her honest dues, though I would by no means defend her conduct. It was reprehensible, but not more so than his.

S. C. LL. J.

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There is always room for a man of force, and he makes room for many.—*Emerson.*

# EXCHANGE TABLE.

F. B. C.

*The New Covenant:* "Dr. Miner and Dr. Bartol celebrated the Fourth on the 5th, at Walden Pond, in a discussion of the question, 'Whether total abstinence is a duty with persons in health.'"

*Social Science Journal.*—Woman is quietly taking her place. "Miss Kate A. Sanborn, who has acquired quite a reputation throughout New England, through her lectures on English Literature, will take that chair in Smith College, the coming year."

*Northwestern Christian Advocate.*—Help to spread the news: "Rev. Joseph Cook has written a letter to the New York *Observer*, in which he asserts and argues that he is not a spiritualist. He desires to have it understood that he is 'a vehement anti-materalist, and an equally vehement anti-spiritualist.'"

*The Independent* contains the following temperance address in a nnt-shell: "The Philadelphia county prison, house of correction and almshouse are all overcrowded, while in Potter and Washington counties these institutions are all empty. In the latter counties no license is granted for the sale of intoxicating drinks."

*The Independent.*—Let's all make a scrap-book. "Those who have watched General Garfield during his long career in Congress must often have been struck with his remarkable facility in discussing at short notice any question that may arise. This is largely due to the fact that he has for twenty years been accumulating what is perhaps now the best collection of scrap-books in the country."

*The Jewish Advance*, quoting the *Jewish Chronicle*, says: "On Wednesday, June 9th, the honorable degree of Doctor of Civil Law was conferred upon Professor Sylvester by the University of Oxford. This is the first time the distinction has been bestowed upon a Jew, and we are extremely glad that the person who has earned it is one who is celebrated entirely for his academical attainments, and not because of large commercial operations."

*Universalist Herald.*—Why not call on Providence for all of the hard jobs? "A Connecticut deacon was attaching a poor and feeble pair of oxen to a very large load of wood. A neighbor asked him how he expected to get so large a load of wood to market with so poor a team. The deacon replied he expected to have some assistance from Divine Providence. His neighbor asked him whether it would not be well to dispense with the oxen and let Providence draw the whole load."

*The Unitarian Herald.*—There are books that can't be read through clouds of tobacco smoke. "A correspondent of a contemporary cites an extract from a letter addressed to him by Mr. Robert Browning, which will be read with interest. The poet is referring to the obscurity of his style, and says: 'I can have little doubt that my writing has been in the main too hard for many I should have been pleased to communicate with; but I never designedly tried to puzzle people, as some of my critics have supposed. On the other hand, I never pretended to offer such literature as should be a substitute for a cigar or game at dominoes to an idle man. So perhaps, on the whole, I get my deserts and something over—not a crowd, but a few I value more.'"

*The Alliance.*—The Rev. Clayton Wells tells us in this paper "Why we should always attend Church." First, because it helps ourselves by giving strength to our thoughts and purposes, and by developing our moral and religious nature; second, it helps the minister; third, it helps the church; fourth, "it helps the community. The moral tone of any community depends very largely on its churches and its Sabbaths. If nominal church-goers become negligent, the outside community will not go to church. The example of every neglector of the Sabbath worship is so far an obstruction placed before the door of the church to keep others away. The community in general can never be persuaded to surmount these obstacles and press in. But if each one will remove from without the door to within the pew, the hindrances turn into helps. If the friends of a church will attend, strangers will be sure to do so also."

*The Universalist Herald* contains a letter from London, England, dated June 6, 1880, from which we clip the following: "The Byron statue in Hamilton gardens was unveiled yesterday at one o'clock, by Lord Houghton, in the presence of a small company. * * To conceive a fitting statue for so myriad-minded an author, was no light task. * * Mr. R. C. Belt has represented the poet sitting in deep repose, and, with the manuscript of 'Childe Harold' upon his knee, contemplating from the rock which supports his colossal figure, the ocean which was his delight. At his feet crouches the Newfoundland dog, Boatswain, whose epitaph his noble master could not write without a fling at his human brethren and sisters for their inferior fidelity and constancy."

*The Social Science Journal* tells us that Madame Dora d'Istria (Princess Roltzaff Massalsky), the well-known writer on Social Science subjects, is about to visit America. In a letter to the *Boston Advertiser*, Grace A. Oliver says of Madame d'Istria and her contemplated visit: "America should honor in her a worthy citizen of the republic of letters; one born to highest rank and of most ancient race, who has chosen the better part of identifying herself with progress, culture and free thought, and has thus alike honored herself and her race. * * * From all the great nations of Europe she has grateful recognition, and heartfelt, cordial greetings from great thinkers; let America and its women give her the most friendly welcome, and eagerly embrace the opportunity when it offers itself of extending the hand of fellowship to one of the greatest women the age has known, to one who has done a noble and unselfish work without desire of recognition or fame."

*The Commonwealth.*—The following communication deserves a place in the columns of a paper committed to the faith in the divinity of every soul, the sanctity of every race, the humanity of all mankind:

AN EDUCATED ALEUT.

EDITOR COMMONWEALTH:—Died at Providence Hospital, Washington, D. C., May 8th, 1880, George Tsaroff, an Aleut Indian, born in the Archipelago about 1858, and an employe of the Smithsonian, probably the only educated Aleut known to history.

Considering the circumstances of George Tsaroff's life, it seems only proper that its close, at the age of twenty-two years, should bring him to the knowledge of the readers of the *Commonwealth.* It must have been about fifteen years ago that a neglected orphan child took refuge on board W.

H. Dall's ship, in the Alaska seas. The relatives with whom he lived had beaten and abused him, and his swift instinct carried him to the only person likely to redress his wrongs. The affectionate little fellow soon wound himself round his friend's heart. Although only a boy himself Mr. Dall had begun to think seriously of the unhappy fortunes of the Aleuts, so recently confronted with our civilization. It seemed to him that one educated Aleut would be a better argument for justice than any that a stranger could bring, and, meeting no opposition, Mr. Dall brought the boy as far as Ann Arbor, where he intrusted him to his friend, Prof. Harrington. Never was there a happier thing done. The boy responded to every touch, and with inherited, if long dormant, instincts appreciated every step in civilization, and so soon accepted Christianity that he forgot he had ever had any ruder faith. When he became of age his warm attachment to Mr. Dall induced him to beg permission to come to Washington. With the readiness always shown by Prof. Baird in such cases, employment was soon found for him in the upper hall of the Smithsonian, where, under the same roof as his benefactor, and surrounded with memorials of his race, he passed a happy life, dreaming of future service as a collector. It was there that I saw him first. As Mr. Dall's mother, I had a claim upon him, in his own eyes, which made him a devoted friend. He was short and slightly made, with a clear, yellow skin, black hair, and eyes a little aslant. When he walked with me in the street he was always mistaken for a member of the Japanese embassy. It was his pleasure to remember my birthday, and gift-days of every sort, and the little presents he brought were pleasant beyond expectation. They were chosen with refined taste and true oriental sense of color. The beauty of life filled him with adoring wonder. He was never tired of climbing to the tower to see the lights of the great city spring up along the avenues in the winter dusk, and his whole face was on fire when he told me how rosy summer sunset bathed the white dome of the capitol. His trust in God was like that of a babe in its mother. Perhaps it was blind; if so, it was a blindness sustained by nature and religion.

Mr. Dall is now on his third voyage to Alaska. Just as he was on the point of leaving, neither of us having had a suspicion that George was not well, he was told that the boy had passed the night on a sofa in the house where he took his meals, as he could not climb the stairs to his room in the tower. Going to him at once, Mr. Dall found him in a high fever. Dr. Kidder, hastily summoned, soon came in dismay to say that George had but a short time to live. He was removed to the hospital, where his delicate taste and refined cleanliness were gratified by such care as the Sisters of Charity alone know how to give. From that time until the week of his death I saw him nearly every other day, and kept him supplied with the wild flowers he loved, and which he had often brought to me. Could I have known when the end would come I should not have left him as I did three days before his death. During those three days several of my friends saw him. On the day of his departure Mrs. Voorhees, knowing he was dying, went up to see if he had any last desire. He put out his hand to grasp that of "Warder's mother," but only shook his head and passed gently away in less than half an hour. The best part of the story may now be told in the words of the kind-hearted actuary of the Smithsonian:

"*Washington, May* 10, 1880.—My Dear Mrs. Dall:—I write to inform you that George Tsaroff died on Saturday, at 11 A. M. I saw him on Thursday and on Friday, and he was bright and cheerful. He fully realized his situation; and, while reluctant to leave this world, which he said was so beautiful and good, he had no fears of the future. He placed his trust in God, and said he knew He would do right. His faith and hope were cheering. If we could but imitate his example! The Calvary Baptist church members (with whom George had associated himself, because the place was near his home) took a great interest in him. They visited him frequently, and the minister saw him just before he died. They asked that he might be buried from the church, and the boys in his Sunday School class were his pall-bearers. The funeral took place on Sunday afternoon, and there was a large attendance. Quite a number of the Smithsonian employes were present, among them Dr. ——, who had not been in a church for many years. The remarks of the minister were what we could have desired. The body was interred in the Congressional cemetery, where we procured a lot. He has left some articles of clothing which might go to some of the poor boys in his Sunday School. Do you approve of this? His trunk and letters, etc., will be kept for Mr. Dall. Poor George has left the best of all legacies—a good name. He was beloved and respected by all who knew him. He made the world better and brighter by his sunny smile, cheerful, wise and pure character. He has not lived in vain. Very truly yours, WM. J. RHEESE."

CAROLINE H. DALL.

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## THE ROBIN.

JOHN GREENLEAF WHITTIER.

My old Welsh neighbor over the way,
  Crept slowly out in the sun of spring,
Pushed from her ears the locks of gray,
  And listened to hear the robin sing.

Her grandson, playing at marbles, stopped,
  And, cruel in sport as boys will be,
Tossed a stone at the bird, who hopped
  From bough to bough in the apple-tree.

"Nay!" said the grandmother; "have you not heard,
  My poor, bad boy! of the fiery pit,
And how, drop by drop, this merciful bird
  Carries the water that quenches it?

"He brings cool dew in his little bill,
  And lets it fall on the souls of sin:
You can see the mark on his red breast still
  Of fires that scorch as he drops it in.

"My poor Bron rhuddyn! my breast-burned bird
  Singing so sweetly from limb to limb,
Very dear to the heart of Our Lord
  Is he who pities the lost like Him!"

"Amen!" I said to the beautiful myth;
  "Sing, bird of God, in my heart as well:
Each good thought is a drop wherewith
  To cool and lessen the fires of hell.

"Prayers of love like rain-drops fall,
  Tears of pity are cooling dew,
And dear to the heart of Our Lord are all
  Who suffer like Him in the good they do."

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# CHANNING,

AND THE UNITARIAN MOVEMENT IN AMERICA.

BY W. C. GANNETT.

(The references are to the one-volume "Works," Amer. Edition, and the new one-volume "Life," of Channing.)

## Lesson VI.

### THE THREE POINTS OF UNITARIANISM: (1) MORAL PERFECTION.

What is this Unitarianism, which Channing and his brother-Liberals taught?

1. **Its Name** hints its belief that God is One, and that Jesus Christ was but the Son of God: whereas the vast majority of Christains are "Tri unitarians," believing that God is Three in One,—"the Father, Son and Holy Spirit" and that Jesus Christ, the second of the three, is the Eternal God made visible in human form 1880 years ago. In the early Christian centuries Church Councils were held, books were written, mobs howled, blood was shed, to settle these mysteries of God's three-fold and Christ's two-fold nature; and the Trinitarian opinions have been "Orthordoxy," i. e. the "right belief" ever since, while Unitarian opinions have been called "impiety, infidelity, atheism." Our New England Liberals came to think the Orthodoxy contrary both to Reason and the Bible; and it was this old heresy come new again, that gave them name. (*Works*, 371-5; 388.).

But to the Liberals themselves this seemed a small point, after all, compared with another matter. It was not so much the human form, as the *inhuman character* of the God of Calvinism that made them heretics,—them and the Universalists. This God was contrary to *Conscience*. "The great controversies in the Church," says Channing, "may all be resolved into one question, —Is God indeed perfectly *good*?" (*Life*, 190.)

(*The Tdlk.*—Why did they of old time care so much to settle those mysteries? See "Councils" in *Cyclop.* Why care so little now? Is "Three in One" a greater mystery than "*All* in One, and One in All?" Are not you yourself a mysterious "Two in One"—soul and body? Why not accept the Trinitarian mysteries, as well as these?—Does the "God-Man" make God more real to *your* mind? May it not to many? And, in case you thought all men corrupt by nature, would it not be relief to believe in one man who was God by nature?—The Universalist heresy turned still more on the inhumanity of Calvinism. (See Lesson V.) The Unitarians were rationalists, besides. (See Lesson VIII.)

2. **The Three Great Beliefs of Unitarianism,** in contrast with the Puritan creed:—

(1) Belief in Moral Perfection.

(2) Belief in the Nobility of Human Nature.

(3) Belief in the Use of Reason in Religion.

A Lesson, now, on each of these three points,—listening to Channing all the while.

(*The Talk.*—Contrast the "Five Points of Calvinism." See *Cyclop.* Tag them for memory by a catch-word made of their initials, PROS-PRIG-PS.)

3. **Moral Perfection.**

(1) *In God: Perfect goodness, not omnipotence, the essence of God.* Calvinism said the "Sovereignty," Unitarianism said the "Fatherhood," of God. It was only a difference of emphasis, for, of course, each added the other's word to its own: but, practically, emphasis makes a great difference with doctrines. What the Calvinistic emphasis led to, we saw in Lesson IV.,—predestination, eternal Hell, vicarious punishment. The Unitarians and Universalists thought,—All this wouldbe diabolical; not even human; much less, divine. The Bible, if it seems to say it, is misunderstood. The righteousness of God makes it impossible.—"We believe in the Moral Perfection of God. Not because his will is irresistible, but because his will is the perfection of virtue, we pay him allegiance."—(*Works*, 376, 317, 249.) "Is not the character of God as a Moral Parent, an Infinite Fullness and Fountain of Perfection, who has no other end in creation than to communicate his own life to his children,—is not this the truth of truths?" (*Life*, 377.)—"Leave us a God worthy of our love and trust." (*Works*, 377-8; 396-8; *Life*, 185.)

(*The Talk.*—Is not every special trust, at bottom, simple trust in the Goodness of God? Try your faiths and see. Whence comes to us that central trust?—The doctrine of God's Love may be exaggerated in its turn so as to ignore his Justice. Does not "Fatherhood" mean both? *Can true* love ignore justice? Are Unitarians open to this charge? Are Universalists?—Are the words, above, too strong,—"diabolical," etc.? Is Channing's "central gallows" an unjust word? Is it bigoted or harsh to use such words in the case? Which really seems the blasphemy—these words about such doctrines, or the doctrines themselves? Yet remember two things; that these doctrines are softened now by Orthodoxy,—only softened, however: and that each one of the cruel doctrines crudely symbolizes some great fact, some real law, of God's Providence. Try them,—see if you can trace the kernel through the shell.)

(2) *In Jesus Christ: His character, not his office nor his inspiration, the glory of Jesus.*—"I desire, indeed, to know Christ's rank in the universe; but rank is nothing save as it proves and manifests superior virtue. It is the mind which gives dignity to the office, not the office to the mind. All glory is of the soul. The ground of love to Christ is his spotless purity, his moral perfection, his unrivalled goodness,—the resplendent image of the rectitude of God." (*Works*, 318.)—"Who best knows Christ?" (*Works*, 319.)—"I love Christ for" etc. (*Works*, 321.)—"To exalt human nature," to save it from sin, not punishment, was the purpose of his work on earth. (*Works*, 250-253.)

(*The Talk.*—Is Jesus more or less a helper, if we think of him as one who really *won* his character, as we have to win ours?)

(3) *In Man: Character, not feeling and not creed, the test of Religion.* The Unitarians were often charged with believing in "mere morality." The charge is, in essence, true: it is a charge that they believe in mere God-likeness.—"The true love of God is the same thing with the love of virtue, rectitude and goodness." (*Works*, 381.)—"The grand heresy is to substitute anything, whether creed or form or church, for character, for goodness, which is essentially, everlastingly and by its own nature, lovely, glorious, divine." (*Works*, 443-4.)—"Piety and Morality." (*Life*, 230-1.)

And all this is summed up in "Central Truths," (*Life*, 374-8;) or, more shortly, in a noble passage, "Moral Perfection, the Great Idea,—the very essence of God," (*Works*, 283;) or, still more shortly, in this definition of Religion:—"True Religion is the worship of a Perfect Being who is the author of perfection to those who adore him. On this ground, and on no other, religion rests." (*Works*, 249.)

(*The Talk.*—What think *you* is "Piety," and what, "Morality?" With Channing's definition of Religion, compare F. E. Abbot's: "Religion is the effort of man to perfect himself." Which do you like best?)

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"I can endure no sectarian bonds."

"Let me learn to be silent on subjects where I am ignorant.—Every sect has its *cant*, and there is danger of being blindly led by it."

"Virtue does not consist in feeling, but in acting from a sense of duty."